the people of Mekkeh. (Z, TA.) = And طَنْف signifies also Thongs, or straps; syn. بسيور; (A'Obeyd, S, O, K;) and so المُنْفُ: (S, O:) or the red skins that are [put as coverings] upon [receptacles of the kind called] أَسْفَاط [pl. of فَضْ q. v.]: (K:) or المنف has this meaning as well as that next preceding. (O.) El-Afwah El-Owdee likens a woman's fingers to أطنف , (O,) or طنف, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. __ Also (i. e. and probably أطنف الkewise]) A hind of red tree (تُجَر [or perhaps fruit, تُجَر]) resembling the عنه [q. v.]. (TA.) = And Suspicion. (O, K.) [See also 1.]

(بأمر Suspected (O, K, TA) of a thing (بأمر) app. a possessive epithet; and فطنَّفُ signifies the same. (TA.) - And Intrinsically corrupt. (K.) _ And One who eats little : (O, K :) thus expl. by Esh-Sheybanee. (O.)

. see طُنُف , in five places.

. طيف . see طيَافٌ , in art.

مُطنف, (Ş, O, K,) applied by Esh-Shenfarà as an epithet to bees (نَحْل) that have missed the cavity in a mountain [in which they are accustomed to hive], (S, O,) That ascend upon a [of a mountain]: (Ş, K: in the latter, is erroneously put for الذي and so in the explanation here following :]) or it signifies, (O,) or signifies also, (K,) having a dib (O, and so in some copies of the K) or مُنْف. (So in other copies of the K.)

see طَنفُ see مُطَنَفُ: • Also, [if not a mistake for فَطُلُفُ,] i. q. مُعْلَفُ [Made to go for nothing, unretaliated, or uncompensated by a mulct; or to be of no account]. (TA.)

and طُنْفَسَةٌ (M, Mab, K,) the former of which is the more approved, (Msb,) and dishing the more approved. (Kr, M, K) and طنفسة, [which is a form often occurring,] (M, K,) and dish, (K,) [variously written in different copies of the S, and in that lexicon, and in the Msb, mentioned in art. طفس, indicating that the is augmentative in the opinion of the authors of those two works,] A carpet: and a piece of cloth (تُوب): and a mat of palm-leaves, a cubit in width: (K:) or a kind of carpet called in Persian different (Har p. 376) [and مُنْبَسَّة]: or a carpet having a fine nap, or pile: or, as some say, what is put beneath the [or camel's saddle], upon the shoulders of the camel: (Msb:) or the نَعْرَقَة [q. v.] above the رَحْل (M:) pl. طَنَافسُ. (Ṣ, Mṣb, Ķ.)

side in consequence of vehement thirst: (S:) or, said of a man, he had his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) as also اطنى : (K:) or he (a man) had a tertian fever, and his spleen in consequence became enlarged: (Lh, * TA:) and, said of a camel, his spleen became enlarged in consequence of the [disease طنع (Lh, TA.) [And نَحَاز (Lh, TA.) is a dial. var. thereof.] - And, said of a man, i. e. He was, or became, slender, and ضني أ small in body: or diseased, disordered, or sich: or lean, or emaciated: &c.]. (TA.)

2. طنّاه, inf. n. تُطْنية, He treated him to cure him of the disorder of the spleen mentioned above; (S, K;) namely, a camel, (S,) or a man: (K:) and he cauterized him (i. e. his camel) in his side; (K, TA;) or, as in the Nawadir of Lh, he cauterized his camel [in his sides] by reason of the disorder above mentioned: and the cure [or curing] of that disorder is [also] the taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through. (TA.)

4. اطنى: see 1. _ Also He inclined to suspicion, or evil opinion: (K, TA:) and sometimes pronounced أطنأ (TA.) = اطناه (a man) hit him (i. e. another man) in that which was not a vital part. (K, TA. In some copies is [erroneously] put for فِي الهَقْتَلِ And, said of a disease, It left him (i. e. a sick man) with somewhat of life remaining in him. (IAar, TA.) One says المنده حَيَّةُ لَا This is a scrpent that will not suffer him who is bitten by it to survive; (ISk, * S, * K;) that hills instantly: (ISk, S:) or that will not (ISk, S.) And ضَرْبَةُ لاَ تُطْنِي He struck him a blow that would not be slow in hilling him. (TA.) And مُنْقُدُ مَيْدُ فَأَطْنَتُهُ [A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is فنتَى الله (TA.)

رُمِيَ فُلَانٌ , one says : طِنْءُ one says وَمُنِي فُلَانٌ , and فِي طِنْيهِ [and فِي طِنْيهِ was cast into his bier; meaning, when he died. (TA.) = See also the next paragraph.

The adhering of the splcen to the side in طنبي consequence of vehement thirst. (S.) [See also of which it is the inf. n.] __ And Disease, [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, كُنْنَى, which is wrong.] _ And Ashes in a state of extinction: (K, TA:) and so طن! . (O and K in art. طن!) = And Doubt, or suspicion, or evil opinion; or a thing

Opinion, of any kind. (TA.) = See also 4, last sentence. = And see the next paragraph.

A camel having his spleen adhering to his side in consequence of vehement thirst: (S:) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, * TA:) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) and so أطنَّي . (Ķ, TA.)

R. Q. 1. طَيْطُهُ He laughed immoderately : (L , طَهْطَهُ فِي ضَحِيمِ or you say (: كَدْكَدَ meaning he laughed slightly; like طُحْطُحُ. (O and TA in art. طبح.)

at the commencement of the 20th chapter of the Kur-an] means اطْهَتْن [Be thou still, &c.]: (K, TA:) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for أَوْطِئ [imperative of وَطِئ], meaning tread upon the ground with the soles of both thy feet; because the Prophet raised one of his feet in prayer: (TA in art. وطا) or it means O man, in the Abyssinian language; (Lth, K, TA;) or so in Syriac, accord. to Katádeh; or so in Nabathæan, accord. to other authorities: (TA:) read , with the two fet-hahs pronounced fully, it is two letters of the alphabet (من الهجاء [strangely misunderstood by Freytag as meaning "quibus maledicitur"]): (Lth, K, TA:) Ibn-Mes'ood is related to have read db, with the two kesrehs pronounced fully: and Fr says that some divided it, reading . b: (TA:) Abu-n-Nejm has called it أَمُهُ (TA in art. طبه , q. v.)

sing. of طَهَاطهُ (TA,) which signifies The voices [or neighings] of horses. (K, TA.)

, as an epithet applied to a horse, That excites admiration by his beauty, or swift and excellent; youthful; excelling in beauty. (Lth, L, K, TA.)

1. طَهُو and طَهُو, (S, A, Msb, K,) aor. of each بر (Msb, K,) inf. n. طَهَارَةٌ, (S, Msb, K,) which is of each verb, (S, Msb,) and طُهُو, (Sb, K,) or the latter is a simple subst., (S, Msb,) It was, or became, clean, free from dirt or filth, or pure. is of two kinds; [properly] طهارة (A,* Msb, K.*) طهارة corporeal and [tropically] spiritual. (TA.) -وطَهُرَتْ مِنَ الحَيْضِ M, Mgh, K,) or طَهُرَتْ aor. 2; (Msb;) and طَهُرَت, (M, Msb, K,) which is allowable, (IAar,) but of rare occurrence, (Msb,) and طَهِوَتْ, [which is of more rare occurrence ;] (M, El-Isnawee;) inf. n. طَهُورُ and عَهُورُ and and ad غُهُورُ (TA;) She was, or became, pure from the menstrual discharge; (Mgh;) her